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THE WHITE DOE

"COLLEEN BAWN"

, Woodrow Wilson, the Great White Chief, President of United States—who shall, this year, make our beautiful of New Hampshire the Nation's Summer Capitol, for the time in history: Samuel D. Felker, Governor of New pshire; United States Senator, Henry F. Hollis, N. H.; Con- men Raymond B. Stevens and Eugene E. Reed, N. H.; the bers of the General Court—assembled, or to come—and igh them every man, woman and child in the "Granite ."

LET US HAVE A MONUMENT TO OUR OWN—THE ABENAKI-INDIAN.

It is day—the first of the third month. Concubar comes from a potential state into new life. The truths and secrets of ocean, earth, firmament, give constant interest; creatures of water, wood, air, much pleasure; sunshine, rain, snow, equal value and delight—for, what in Nature is not good? At times he climbs the mountains, hunts the forests, fishes the streams—takes from the storms their energy and reads tidings in the heights.

The White Doe

"Colleen Bawn"

BY

CONCUBAR

Author of **"Old Man Thompson". "Ony—of the Mountains". "Our House of Jack", etc.—also The Man who discovered the Celtic Snow Cross, on Mount Washington.** (See "Our House of Jack.")

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By
DANIEL P. CONNOR.
Manchester, New Hampshire.

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It is the Abenaki Indian—friends. Concubar lingers near vision and fact. In just appeal he asks his fellow citizens of New Hampshire, and all others interested, to recognize at least the moral obligation owa these people, the first known inhabitants of the "Granite State": the real White Mountain native.

Let Us have a Monument to the Abenaki Indian.

1913. Daniel P. Connor, Manchester, N. H.

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THE WHITE DOE

* "Colleen Bawn"

An albino deer last saw light at 9 A. M. on a November day, 1911. The fact has a local, as well as personal touch, because the beautiful animal was shot on a hill, just north of the Amonoosuc (1) River, Bethlehem, New Hampshire.

Then to this healthful little hamlet there comes, from the seat of the Abenaki Indian Nation, (2) Pierreville, P. Q., Canada, representatives of these White Mountain Aborigines, who sell their basket and other handiwork to the artistic summer boarder, tourist or trader.

The year noted is the twenty-second season for the (Wa Wanolet) Sadeques, who are accompanied by the Lagraves, both being visited at their camps on Strawberry Hill, by the Mastas', Morriss' and William Watso, a son of the reigning chief.

There is a symbol also, in the ghost of Nature's dead world, for out of the morally extinct past comes picturesque sadness through a white-hearted offspring, whose fore-fathers in war were "daring, boastful, cunning, ruthless, self-denying and self-devoted; in peace, just, generous, hospitable, revengeful, superstitious, modest and commonly chaste."

Now the folklore of "The Mountains with Snowy Foreheads", herein records that there was a young Indian who loved the handsome daughter of his chief, when, among the Abenaki, the Pemmigewasset tribe was powerful and their success the theme for song and story.

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*Gaelic, meaning "my beautiful white girl."

(1) From O'Manosek, meaning "small or narrow fishing river or place."

(2) "We belong to the Androscoggin tribe and live on the St. Francis River, north side. All the Abenaki Indians now remaining, live here, Pierreville, P. Q. We number about 60 families—380 people. The names are: Wa Wanolet, O'Bumsawin, Portneuf, Capio, Masta, Paquet, Tahumont, Nayuzoa, Lagrave, Hannis, Gonzayu, Panady, Denis, Watso, Halimeasset, Gill, Lawrence, Benedict, Claude, Pakicanne, Inna Wolett, Emmet, Sadeques."

M. (Wa Wanolet) Sadaques, Abenaki Indian,
Pierreville, P. Q., Canada, December 31st. 1911.

With attractive physical form and grace the boy possessed major virtues. Thus blessed he became a repeated hero and all were fond of the youth.

Dearly loved in return, the copper- colored warrior sued in vain for the chief's sanction. Deeds of courage made new records of glorious achievement, but popular favor and affectionate worship brought bitter enmity to the heart of the ruler. Alarm took he shape of hatred, as the picture of night shadowed the brightness of his day. That he must stop the career of the youth was evident.

With this end in view he sent for the lover and delighted him by announcing that pride had vanished—union was a possible fact. One condition was imposed, namely, that the red-skin should lay at his wigwam the carcass of a white deer. To mention this until it was done meant death. Nothing less than a miracle could affect the intended result, for the Indians believed that such a creature, rare even in those primitive days, bore a charmed life.

So, instead of a sweetheart, he courted hardship—the perils of the chase and warpath. These added lustre to his name and honor to the tribe. Duty and pastime gave double engagement, but constant inner struggle wearied him more than fatigue.

On a certain evening, when extra exertion left a tired body, and unhappy memory a tormenting mood he slept. Into the mind's mystic instinct came interchange, wisdom—fate,

IN FATE

Look! the chief's jealousy does not fade, but love spurs manhood onto daring and sacrifice. See! he has a rival in the tribe's greatest medicine man—to whom Nature holds no secrets.

This suit is refused, however, and the doctor is rebuked by the girl's father. The magician, whose art prevails against any talisman, swears revenge.

Scenes shift—again the youth stands in the presence of the chief. The Medicine man is the only other person in attendance. The latter hands an arrow to the warrior. It is made of swamp-flag, tipped with gold-smeared with a composition of bears' liver and rattlesnake venom.

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Abenaki Indian Women and Children---in Float of their own decoration.
Taken at Bethlehem, New Hampshire, Aug. 1911.

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Bethlehem, New Hampshire, from the Michael Reynold's Place; on Strawberry Hill Trail, from Abenaki Indian Camps to Mount Agassiz

Then the information is imparted that if he has courage to aim, and skill to hit the sacred white heart, no charm shall guard the deer. In other words the result shall be as safe as if the arrow pierced the body of one of the ordinary reindeer or red-deer crosses.

With that peculiar, buoyant, magnificent animation which the aroused Indian hunter displays in action, there intermingles that emotional joy which hope offers the divine spark. He leaves the wigwam in this state.

The elated lover feels that he shall quickly secure the prize and soon return to claim his bride.

There is a hill among the granite mountains. It overlooks a lovely valley and, at its base, flows a crystal stream. In the Indian days, as now, it was a favorite haunt for deer.

Hoping to find one of the charmed kind among those that frequent this vicinity, the young brave seeks the place.

One bright morning, as day is lengthened three hours from dawn, a herd of deer cautiously leave the woods and stand in the clear, cool waters of the river.

One is a pure white doe. Like lightning the gold-tipped arrow is on its mission. It speeds like thought. Lo! it has reached its mark. With a cry the white beauty falls dead. A pitiful moan follows her companions as they fly in terror to the wilds.

Behold! the frightful penalty. The young hunter's voice refuses to utter a word. His muscles fail to act. His senses are forever useless.

He drops to the ground. A moon comes and goes. Hunger and thirst at length brings that night when no man works—he dies on the spot where he shot the fatal arrow. At sunset the chief dies. At twilight the Indian maiden takes her own life in the waters by her lover's body.

The tribe weakens, is overcome by its enemies and finally is swept out of existence.

I might stop where the story interests the superstitious and dreamers, but there is a strange sequence. While on one of my long tramps over the summits, through the notches and trails of the White Mountains,

THE WHITE DOE

I met, in the wildest possible place, an Indian—100 years old. He was not the feeble kind, nor were his faculties impaired. I asked him about the legend of the white deer, and his recital of associate facts gave consoling interest. With honesty and sincerity added to characteristic manner, he told of a tradition which had been handed down in his family, and gives a new phase to the subject when applied to the paleface. With the weight of forefathers' belief and the limited proofs his experience allowed, he said that good, instead of bad luck, was the invariable lot of the white man under similar circumstances. Anxious to know his reasons for this curious change, I asked for his opinion, and he stated that he thought the Great Spirit had listened to the plea of the Indian lover's soul. It has since been given guardianship over the white deer slayer in order to overcome the evil consequences of his skill.

ABENAKI INDIANS

Abenaki-"Wabuna ki"; from Wabun, a term of "light" or "white" and a ki "land" or "earth". Therefore Wabuna'ki signifies "the land of light or morning" "east-land." The Abenaki were the real White Mountain Indians, occupying the territory now included in New Hampshire, Maine and Vermont, when the white man reached our shores, and were called Nipmunks; from Nipe "water" and Auke "place", "fresh water people". When the "pale face" first came among these children of fate, whose souls and senses were impressed by Nature's beautiful environment, they numbered some six thousand fighting men alone—not to count the women, children and infirm.

There were many tribes, each with its semi-independent chief.

Androscoggin, said to be a corruption of Amasagunticook: from Namos "fish", Kees "high", Cook "river", meaning "a high fishing place on the river.". The tribe formerly lived by the banks of the Androscoggin River in lodges of spruce bark.

Pemmigewasset, of the Plymouth region. This comes from Pamijowasik, diminutive of Pamijowak, which means "swift" or "rapid current."

Pequaket, of the fertile valley of the Pequaket river, now the Saco. They were known as the pious Pequakets. who worshipped the great Manitou of cloud-capped Agiochook (Mount Washington.) Pequaket is from Pequawkis, Penay, "crooked"; Auke "place."

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Abenaki Indian Camps, Strawberry Hill, Bethlehem, N. H.

Abenaki Indians

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Summit of Mount Washington. Highest Peak of the white Mountains.
At this place occurred the severest weather condition on record—wind 180 miles an hour, with the thermometer at 50 degrees below zero.

Coouckе: Cooash, of the Coos intervales—along the Connecticut River—which they cultivated. They were called "the swift deer-hunting Coosucks". Cooash is from Coos of the French Koas, Coaor, Koa is "pias" and the s final is the diminutive. Therefore "the little pine" or "little pine tree Coos."

Ossipee, of the wigwam city at Ossipee Lake. They were people with mounds and forts, like civilized nations. Ossipee is from Osibi, meaning "a water, pond or lake formed by enlargement of the river."

Piscataquauk, of the Dover and Portsmouth regions. Pos "great"; Attuck "deer"; Auke "place". "The great deer place."

Newichawannock, of the Salmon Falls River region. Nee "my"; Week "wigwam"; Owannock "come."

Swamscott, of the Exeter region. Swamscott is from Swammicott (westernly) meaning "a water for taking salmon."

Pennacook, of the Pennacook and Concord regions Pennacook is from Penay, "crooked" and Cook "river" The English "cook" is from the Indian Tegw-river, in composition.

Amoskeag, of the Manchester region—about the Amoskeag Falls of that city, on the Merrimack (Merru) "deep or profound"; Namos "fish"; Auke "place."

Souhegan, of the Souhegan Valley region. Souhegan is a contraction of Souheganash—an Indian noun in the plural number—meaning "worn-out lands".

Nashua, of the Nashua region. Nashua is from Nansawi. meaning "between". Most likely the name was taken from the Indians who resided on Wachacum Lake near Lancaster, Massachusetts. They were a tribe that lived between the coast Indians and those on the Connecticut River. The river took its name from the Indians, and Nashua most likely, from the river. The Nashua River was called by the Indians Watague, "pickerel."

Winnipesaukee of the Winnipesaukee Lage region. Winne "beautiful"; Nipe "water" or "lake"; Kees "high"; Auke "place"; "beautiful water or pond of the high place". Again the word has been constructed in

this way. Wiwin "around" or "in the vicinity"; Nebes "a lake"; A'ki "land" or "region"; lake in which there are other lakes, or better "lake region". Still another claims its means "the smile of the Great Spirit."

The three Abenaki Chiefs associated with New Hampshire's history are:

Passaconaway, who abdicated in 1660 and died at 120 years of age;

Wonnolancet, his son, who was converted to Christianity in 1674; retired in 1685 to St. Fraces, Canada, but returned to the Merrimack Valley in 1692; went back again to St. Frances, where he died;

Kancanagus, grandson of Passaconaway. The former were men of peace—the latter in a sense. Kancanagus was a wise, great, brave man. He tried to hold the friendship of the white man and at the same time have justice done his people, as his letters to Gov. Crandall show. He was slighted and abused, so finally yielded to the fighting spirit, or that element of the Abenaki Confederation, and led the attack on Dover, 1682. He was present at the signing of the truce of Sagadahoc, 1691. He was never heard from again but is supposed to have led his feeble little band to St. Frances, Canada. To the honor of New Hampshire, three of the White Mountains are named after these chiefs.

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"It may interest you to know that my English Class memorized and explained, to the best of their several abilities, the little paragraph condensing and revealing the many truths, pleasures and benefits of all creation: "For, what in Nature is not good?"— A Teacher, New Hampshire—1911.

"If teachers everywhere would take the question's negative infinity and develop its positive value, as you have beautifuly done, and the fact be aided by a system to promote its end indefinitely, the world would become, in time, a paradise of enlightment, peace, plenty, instead of a prison of truth. You sense a point of view, namely, that science is the wisdom of Nature in its infancy.—The Author.

"Your little books have been read earnestly. They do what many larger ones do not—give the reader food for thought. M. I. M.—B. A., M. A.

Columbia University, New-York City

L'Impartial Job Print, Nashua, N. H.

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THE WHITE DOE

"Colleen Bawn"

Order, Ungulata — Family, Cervidae

Albino Virginia Deer, Shot at Bethlehem, New Hampshire, in Whi
untains, November, 1911. Property of the author, Daniel P. Conno
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